

Trip Itinerary:

Memphis, Tennessee

Lorraine Motel/National Civil Rights Museum

Built in 1925, the Lorraine Hotel was a typical Southern hotel accessible only to whites in its early history. However, by the end of World War II, the Lorraine had become a black establishment which had among its early guests Cab Calloway, Count Basie, and other prominent jazz musicians, in addition to later celebrities such as Roy Campanella, Nat King Cole, and Aretha Franklin. Partly because of its historical importance to the black community of Memphis, Martin Luther King chose to stay at the Lorraine during the 1968 Memphis sanitation workers strike.

On April 4th, 1968 the attention of the nation was focused on the Lorraine Motel. It was on this day that Dr. Martin Luther King Jr., co-founder of the Southern Christian Leadership Conference and acknowledged leader of the Civil Rights Movement, was assassinated. The aftershock of this event would plunge the Lorraine Motel, a small minority-owned business in the south-end of downtown Memphis, into a long and steep decline.

In 1987 the Lorraine Civil Rights Foundation broke ground for what is now the National Civil Rights Museum. The National Civil Rights Museum (NCRM) was opened on September 28, 1991 at the site of the Lorraine Motel in downtown Memphis, Tennessee. The Museum exists to assist the public in understanding the lessons of the Civil Rights Movement and its impact and influence on the human rights movement worldwide, through its collections, exhibitions, research and educational programs.

Birmingham, Alabama

Sixteenth Street Baptist Church

On Sunday morning, September 15, 1963, the Ku Klux Klan bombed the Sixteenth Street Baptist Church in Birmingham, Alabama, killing four girls. This murderous act shocked the nation and was one of the major events that galvanized the Civil Rights Movement. News stories circulated about symbolic incidents that occurred at the time of the bombing. For example, the image of Jesus' face was knocked cleanly out of the only surviving stained-glass window in the church's east wall, and the church clock stopped at exactly 10:22 a.m., the time that the bomb went off.

The deaths of the children followed by the loss of President Kennedy two months later gave birth to a tide of grief and anger--a surge of emotional momentum that helped ensure the passage of the 1964 Civil Rights Act.

The Sixteenth Street Baptist Church was a center for the Civil Rights Movement in Birmingham. Martin Luther King Jr., Fred L. Shuttlesworth, Andrew Young, James Bevel, Dick Gregory and Ralph Abernathy all regularly took the pulpit at mass rallies of Birmingham's black community, such as the one following King's April 1963 arrest. The church had been the

headquarters for a number of desegregation protests, including the May 1963 Southern Christian Leadership Conference (SCLC) rally in which over 2000 black youth marched from the church through Birmingham.

Kelly Ingram Park

Birmingham, site of the first mass beatings of Freedom Riders, activists who rode supposed segregated interstate buses in protest, was selected by the Southern Christian Leadership Conference (SCLC) for a massive protest campaign. Kelly Ingram Park (historically known as West Park), was an assembly point for participants in the SCLC's Project "C," (for Confrontation)--sit-ins, boycotts, marches, and jailings designed to end segregation in Birmingham. Under the on-site direction of SCLC President Martin Luther King, Jr., and local SCLC affiliate Fred Shuttlesworth, department stores were targeted for boycotts and protest marches were organized. Dr. King was arrested and held in solitary confinement for three days, during which he wrote, smuggled out of jail, and had printed his "Letter from Birmingham Jail," a profoundly moving justification for the moral necessity of non-violent resistance to unjust laws.

Distinguished as "A Place of Revolution and Reconciliation," historic Kelly Ingram Park serves as a threshold to the Civil Rights District. During the Civil Rights Movement, this public park became the focal point of a grassroots resistance to the inhumanities of racism and discrimination by law and by custom. Events which took place in Kelly Ingram Park vividly portrayed the realities of police dogs and fire hoses turned on marchers who gathered for civil rights demonstrations in the 1960's. These very images, which shocked the country and the world, proved to be instrumental in overturning legal segregation in the nation. Sculptures commissioned for the park depict attacks on demonstrators, children jailed for their role in the protests, and a tribute to the clergy's contributions to the movement. In sharp contrast to scenes from the 60's, all paths on Freedom Walk converge on its center, a peaceful and meditative life spring of hope.

Birmingham Civil Rights Institute

The Birmingham Civil Rights Institute is a "living institution" which views the lessons of the past as crucial to understanding our heritage and defining our future. Through its permanent exhibitions, it captures the spirit and courage of countless individuals who, in the 1950s and 1960s, dared to confront the bigotry and racial discrimination of American society.

Atlanta, Georgia

Dr. Martin Luther King Jr. Memorial District

Birth home Just past noon on January 15, 1929, a son was born to the Reverend and Mrs. Martin Luther King in an upstairs bedroom of 501 Auburn Avenue, in Atlanta, Georgia. The couple named their first son after Rev. King, but he was simply called "M.L." by the family. During the next 12 years, this fine two story Victorian home is where Martin Luther King would live with his parents, grandparents, siblings, aunts, uncles, and their borders. The home is located in the residential section of "Sweet Auburn", the center of black Atlanta. Two blocks

west of the home is Ebenezer Baptist Church, the pastorate of Martin's grandfather and father. It was in these surroundings of home, church and neighborhood that Martin Luther King experienced his childhood. Here, he learned about family and Christian love, segregation in the days of "Jim Crow" laws, diligence and tolerance. It was to Ebenezer Baptist Church that Dr. Martin Luther King, Jr. would return in 1960. As co-pastor with his father, "Daddy King", Dr. King, Jr. would preach about love, equality, and non-violence.

King Center The King Center was established in 1968 by Mrs. Coretta Scott King as a living memorial dedicated to the preservation and advancement of the work of Dr. Martin Luther King, Jr. for civil and human rights. Since that time The King Center has been actively engaged in teaching, interpreting, advocating and promoting the nonviolent elimination of poverty, racism, violence and war in quest of Dr. King's "Beloved Community".

The King Center is dedicated to three central missions: research, education and training in Kingian Nonviolence and community service for social change. Over three million visitors are drawn annually to The King Center paying homage to Dr. King, to view a unique exhibit of his personal memorabilia, to visit The King Center's Library and Archives and to attend various programs sponsored by The King Center. Visitors often include heads of state, foreign dignitaries, diplomats and international tourists representing diverse backgrounds, cultures, races and religions.

Clark Atlanta University Clark Atlanta University (CAU) is a predominately a comprehensive, private, urban, coeducational institution of higher education with a predominantly African-American heritage. It offers undergraduate, graduate, and professional degrees as well as certificate programs to students of diverse racial, ethnic, and socioeconomic backgrounds. It was formed by the consolidation of Atlanta University, which offered only graduate degrees, and Clark College, a four-year undergraduate institution oriented to the liberal arts.

Before June 1988, Atlanta University, founded in 1865, and Clark College, founded in 1869, were two separate institutions. However during the 1930's, for purposes of economy and efficiency, Clark College joined the Atlanta University Complex. In November 1987, after more than a year of discussion, the Boards of Trustees of Atlanta University and Clark College authorized an exploration of the potential advantages of closer working arrangements between the two institutions, including their consolidation into one university. In April 1988, the joint committee delivered its report entitled *Charting A Bold New Future: Proposed Combination of Clark College and Atlanta University* to the Boards for ratification. The report recommended that the two schools be consolidated into a single institution. On June 24, 1988, the Boards of both Clark College and Atlanta University made the historic decision to consolidate the two institutions, creating Clark Atlanta University. The new and historic University inherits the rich traditions of two independent institutions, connected over the years by a common heritage and commitment; by personal, corporate and consortia relationships; and by location.

Montgomery, Alabama
Civil Rights Memorial Center

As part of its commitment to the struggle for civil rights, the Memorial Center sponsors the Civil Rights Memorial, the only monument to honor those killed in the fight for racial justice in the United States. Combining information about the martyrs of the Movement and the time in which they lived with interactive activities, exhibits on hate activity today, and ways to respond to hate and bias.

The Wall of Tolerance As the Memorial Center amplifies and documents the principles on which the Civil Rights Memorial was created, the Wall of Tolerance expands the alliance of those opposing hate in all its forms and furthers the cause of justice.

Located inside the Civil Rights Memorial Center, the Wall of Tolerance uses today's technology to document the collective will of a multitude: those whose commitment to a society free of hate led them to contribute to a common cause. A graceful digital display of names will document those whose actions recall the words of Julian Bond, the Center's first president, in the Memorial's Dedication: "Today, too many of us — young and old, black and white — believe we are impotent, unable to influence the society in which we live. Three decades ago, we marched, we picketed, we protested; and we brought state-sanctioned segregation crashing to its knees. We must continue to fight... May the waters of this monument create ripples of hope — now and forevermore."

Rosa Parks Museum and Library

The Rosa Parks Library and Museum serves as an historical milestone to those who strive to understand the event that began the famous bus boycott. Where visitors used to stand and find only an historical marker and an abandoned building, they now find a state-of-the-art interactive museum. They are able to see and hear about the past to help them better understand their own futures.

The Museum is a major landmark in the revitalization of downtown Montgomery constructed on the site of the old Empire Theatre where Mrs. Parks made her courageous and historic stand in 1955. The interactive museum occupies the first floor and 7000 square feet of a three-story, 55,000 square foot building that also contains the TSUM Library. It includes space for permanent and special exhibits as well as a 103-seat, 2200 square foot multimedia auditorium. Six distinct and unique areas inside the museum tell the story of bravery and courage of early civil rights soldiers' nonviolent and non-threatening manner of protest.

Artifacts include a restored 1955 station wagon, a replica of the public bus on which Mrs. Parks was sitting that day, and original historical documents of that era loaned by the City of Montgomery.

National Center for the Study of Civil Rights & African American Culture at Alabama State University

Background This national center is a place where visitors can view civil rights exhibits and African American cultural exhibits in addition to hearing scholarly lectures and stories from

those who were foot soldiers in the movement. The Alabama State University campus is a historic site due to the involvement of faculty, staff and students in all of the major activities in the modern civil rights movement. Notices announcing the bus boycott were produced on the campus and its students included major civil rights leaders such as Fred Gray, Fred Shuttlesworth, Fred Reese and Ralph Abernathy.

Selma, Alabama

National Voting Rights Museum

Near the foot of Edmund Pettus Bridge, the museum houses exhibits on the people and events that brought about voting rights for all Americans, regardless of race, education, or income. It also includes exhibits on "Bloody Sunday," African-Americans in government, and memorials to those who died during the struggle.

A tour of Selma begins on the corner of Martin Luther King, Jr. Street and Jeff Davis Avenue, passes the George Washington Carver Homes, historic landmark Brown Chapel AME Church, and the Martin Luther King, Jr. monument. Through written word and vivid historic photographs, each of the twenty memorials along the route tell the story of the individuals, known and unknown, rich and poor, black and white, who came together for a common cause. These memorials portray the feeling of the local movement and the impact the people in Selma, Alabama had on the conscience of a nation.

The Slavery and Civil War Museum

The Slavery and Civil War Museum in Selma, Alabama was established in June 2002 as an affiliate of the National Voting Rights Museum. The museum features side-by-side exhibits on slavery and the civil war in a balanced presentation of both sides of this historically compelling time in American history. The vision and objective is to maintain an aesthetically and intellectually stimulating experience for the museum visitor through displays, exhibits, and visual interactions and virtual exchanges.

The Slavery and Civil War Museum is the only museum in the country that offers a re-enactment tour allowing thousands of visitors to see, hear, feel, and experience the history of enslavement. This 90 minute presentation entitled "Footprints of Our Ancestors," offers visitors of the museum the opportunity to experience the spirit of those who suffered the Middle Passage/MAAFA, the auction block, and torture of slavery. This begins the healing of the many wounds caused by racism resulting from the enslavement of African People.

Each "Footprints of Our Ancestors" tour ends with an open forum where groups of different races, nationalities, religions, traditions and ages have the opportunity to talk openly about the intense pain of slavery and the effects it has on us even today as African People.

Jackson, Mississippi

John M. Perkins Foundation for Reconciliation & Development

The John M. Perkins Foundation for Reconciliation and Development is dedicated to seeing the gospel of Jesus Christ restore entire communities across America. Their work in racial reconciliation & community development demonstrates God's power to bring true unity and hope to areas across the country.

They believe that the vision God has given them will help to transform the community of West Jackson to begin reflecting the Kingdom of God. By investing in children's creativity, education and character, they hope to increase college graduation rates and freed children from the poverty cycle.

They also believe that by helping families find a safe, clean, positive place to live more love will be transferred to the children. They encourage parents - especially single mothers - in the West Jackson neighborhood to continue to pursue careers, educations and true relationships with Jesus. Strong families equal strong communities.

Living History: (that we meet with on the trip)

Robert S. Graetz: A Lutheran clergyman who, as the white pastor of a black congregation in Montgomery, Alabama, openly supported the Montgomery bus boycott, a landmark event of the U.S. civil rights movement.

Graetz' first full-time job as pastor was to a black congregation, Trinity Lutheran Church in Montgomery. He began working there in 1955, the year of the Montgomery Bus Boycott. A personal friend of Rosa Parks, Graetz became secretary of the Montgomery Improvement Association, the organization founded to organize and support the boycott. Graetz' support of the movement included appearing at meetings led by Dr. Martin Luther King Jr.

For his support of the boycott, Graetz and his family were ostracized by other whites and suffered several episodes of harassment, including tire slashings, arrest, and bombings. Bombs were planted at his home on three occasions; the largest did not explode.

Graetz wrote *A White Preacher's Memoir: The Montgomery Bus Boycott* (Black Belt Press, September 1999) about his experiences.

John M. Perkins: A sharecropper's son who grew up in Mississippi amidst dire poverty. Perkins fled to California when he was 17 and vowed never to return after his older brother's murder at the hands of a town marshal. However, in 1960, after his conversion to Christianity, he returned to his boyhood home to share the gospel of Christ. His outspoken nature and support and leadership in civil rights demonstrations resulted in repeated harassment, imprisonment and beatings. Despite dropping out of school in the third grade, Perkins received recognition for his

work with seven honorary doctorates from Wheaton, Gordon, Huntington, Geneva, Spring Arbor, North Park and Belhaven colleges. He is an international speaker and teacher on racial reconciliation, leadership and community development.

Dr. Josephine Bradley: On Sept. 4, 1957, wearing a prim brown dress with a stiff white collar, 17-year-old Josephine Ophelia Boyd took what seemed an endless walk toward the arched entryway of Greensboro Senior High School.

Her mother, Cora Lee Boyd, six months' pregnant, accompanied her as far as the door, squeezed her hand, and then left her, alone.

Neither of them was fully prepared for the hatred. "Nigger go home!" screamed the students and rabble-rousers lining the sidewalk. "We don't want you here! Go back to where you came from!" A white woman held a German shepherd on a tight leash.

Such was the welcome to her senior year.

Over the next nine months, the daily jeers were backed up by a fusillade of snowballs and eggs, hurled at a target who stood 4 feet 11 and weighed 102 pounds. In the cafeteria, boys spat in her food and squirted ketchup in her lap. Tacks were placed on her seat, and ink spilled on her books.

Out of that experience of integrating Greensboro school, Josephine has lived her life teaching in several universities to further the work of social equality. Currently she is chairwoman of African American studies and Africana women's studies at Clark Atlanta University.